

# ISAVASYA UPANISHAD



## SHANTI MANTRA

**Om poornamadah poornamidam I  
Poornaath poorna mudachyate I  
Poornasya poorna madaaya I  
Poorname vaava sishyate I  
Om shanti shanti shanti hi II**

*Om, That is Full, This also is Full,  
From Fullness comes that Fullness,  
Taking Fullness from Fullness,  
Fullness Indeed Remains.  
Om Peace, Peace, Peace.*

# Isavasya Upanishad

## Shukla Yajur Veda

18 Mantras

Verse 1

- Jnana Yoga Sara

- Jnana Yoga Elaboration .
- Nivritti Marga

Verse 4 - 8

Verse 2

- Karma Yoga Sara

- Karma Yoga Elaboration.
- Pravirthi Marga

Verse 9 - 14

Verse 3

- One who does not follow Karma Yoga / Jnana Yoga criticised.

- Upasakas prayer for Krama Mukti

Verse 15 - 18

## INTRODUCTION

### 1. Dasa Upanishad :

*“Isa , Kena , Katha , Prasna , Mundaka , Mandukya , thithiri ,  
Aitareyancha , Chandogyam , Brihadaranyakam dasa .”*

### 2. Isavasya and Brihadaranyaka belongs to shukla yajur veda.

- Isavasya Upanishad or Isho Upanishad (2 Names).

Mantra Upanishad	Brahmana Upanishad
<ul style="list-style-type: none"><li>- Beginning of Veda</li><li>- Isavasya Upanishad</li><li>- Mundak Upanishad</li></ul>	<ul style="list-style-type: none"><li>- Later portion of Veda.</li><li>- Commentary on Mantra / Portion</li><li>- Brihadaranyaka Upanishad (Commentary on Isavasya Upanishad)</li><li>- Prasno Upanishad (Commentary on Mundak Upanishad)</li></ul>

### 3. Most words used in contextual meaning not in dictionary meaning.

#### 4) Shanti Mantra : 1<sup>st</sup> Explanation

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,  
Purnasya purna-madaya purna-meva-vasisyate  
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Atma, Chaitanyam, Conciousness  
Svarupam

Jivatma

Atma Chaitanyam,  
Conciousness Svarupam

3 Sharirams (Prakrti,  
Matter, Nama / Rupa)

Sthula

Sukshma

Karana

Vishwa

Teijasa

Pragya

Paramatma

Atma Chaitanyam,  
Conciousness Svarupam

3 Prapanchas (Maya,  
Matter, Nama / Rupa)

Sthula

Sukshma

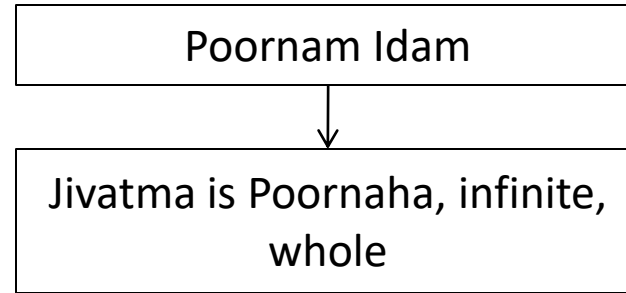
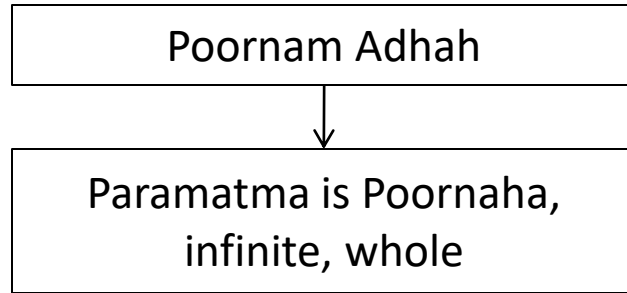
Karana

Virat

Hiranyagarbha

Ishvara

## 1) Poornam Adhaha, Poornam Idam :



- Equating them we can say, Jivatma and Paramatma are one and the same, both infinite.
- Same as Tat Tvam Asi.

## 2) Poornat, Poornam Udachyate :

- From Poorna Svarupa Paramatma, Poorna Svarupa Jivatma originates, arises, emerges.
- Infinite not limited by time and space. It cannot have beginning or end.

## How you say Jivatma originated from Paramatma?

- From the standpoint of their nature both are same Chaitanyam.
- From the standpoint of their Nama & Rupa, Name & Form, one originates from another.

**Example :**

**Wave – Ocean :**

Wave	Ocean	Standpoint
<ul style="list-style-type: none"><li>- Individual Name &amp; Form.</li><li>- Originates from Ocean</li><li>- Vyashti</li></ul>	<ul style="list-style-type: none"><li>- Total Name &amp; Form</li><li>- Samashti</li></ul>	<ul style="list-style-type: none"><li>- Nama Rupa Drishti</li></ul>
<ul style="list-style-type: none"><li>- Nature water</li></ul>	<ul style="list-style-type: none"><li>- Nature water</li></ul>	<ul style="list-style-type: none"><li>- Svarupa Drishti</li></ul>

**Jivatma – Paramatma :**

Jivatma	Paramatma	Standpoint
<ul style="list-style-type: none"><li>- Sharira Drishtya</li><li>- Jivatma</li><li>- Individual</li><li>- Born out of Paramatma.</li><li>- Karyam</li></ul>	<ul style="list-style-type: none"><li>- Total Sharira</li><li>- Drishtya</li><li>- Paramatma</li><li>- Samashti</li><li>- Karanam</li></ul>	<ul style="list-style-type: none"><li>- Nama + Rupa (Upadhi Drishtya)</li></ul>
<ul style="list-style-type: none"><li>- Chaitanyam</li></ul>	<ul style="list-style-type: none"><li>- Chaitanyam</li></ul>	<ul style="list-style-type: none"><li>- Svarupa Drishti</li></ul>

- With Upadhi Drishti, Jivatma arises from Paramatma.

### 3) Poornasya Poornam Adhaya :

- When Poorna Svarupam of Jivatma and Paramatma are separated. What is left behind?

### 4) Poornam Eva Avasishyate :

- When you separate wave Name and Form from ocean, what is left behind is water.
- The differentiating name and form, do not really exist at all.
- The differentiating Upadhi, Name and form don't really exist but they appear. What appears but really doesn't exist is called Mithya (Like – Dream, Mirage water, Rope – Snake).
- So, Svarupam, Chaitanyam is Satyam.
- Differentiating Upadhi, Nama – Rupa is Mithya, only appearance.

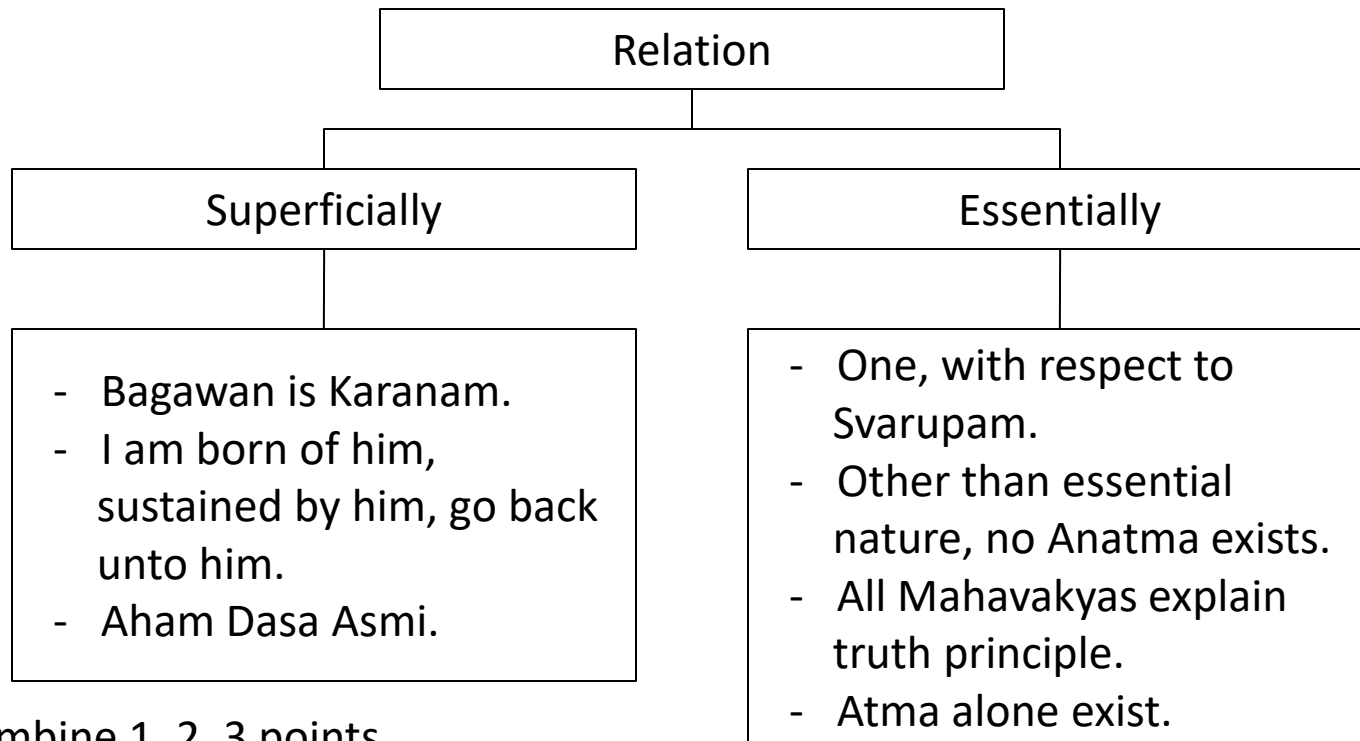
Jivatmas Upadhi	Paramatma's Upadhi
<ul style="list-style-type: none"><li>- Sharira Trayam</li><li>- Sthula, Sukshma, Karana Shariram.</li></ul>	<ul style="list-style-type: none"><li>- Prapancha Trayam.</li><li>- Sthula, Sukshma, Karana Prapancham.</li></ul>

- Poorna Svarupa Atma alone is Satyam.



### 3 Messages Conveyed :

- 1) Jivatma, and Paramatma are essentially one and same.
- 2) Jivatma, Paramatma have superficial cause – effect relationship with Upadhis.  
Essentially without Upadhi. Hence no relationship.
- 3) What is the relation between Me and God?



- Combine 1, 2, 3 points.

### Essential Teaching :

- Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Para.

## SHANTI MANTRA – 2<sup>nd</sup> EXPLANATION

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
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Purnasya purna-madaya purna-meva-vasisyate  
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

### **Shanti Mantra – Explanation :**

#### **Poornam Adah :**

- Cause of Universe infinite Conciousness is beyond Time / Space / Objects.

#### **Poornam Idam :**

- Cosmos the effect is in Time / Space / Objects.
- When this universe is born, the cause remains unchanged, unaffected.
- From that infinite, remove this false appearance called world, infinite cause alone remains as “I”.

This	That
- World	- God
- Seen	- Unseen
- Effect	- Cause
- We see world in ignorance	- Negate equipments – Body and Mind. - Realise Infinite I am the truth.

- Upanishad explains Sat as Jagat, and God as cause of Jagat.
- Nothing wrong with Srishti – change Drishti.
- In Isa, Conciousness, Substratum alone, both cause + effect exist.
- From Isa – Space comes, 5 elements come, breathing happens.
- Poornam is state of fulfillment, Pure being.
- It is also cause of appearance, manifestation of world.
- I alone as Brahman am truth of this world. From me, world manifests and resolves.
- You become infinite by knowing infinite.
- When seemingly finite Jivatma grasps infinite Paramatma. What remains is only one Atma / Brahman.
- Moksha is silent renunciation which happens intellectually because of rise of Jnanam.
- I am pure Conciousness. World is Nama, Rupa, Kriya and World is perceived because of Conciousness. I am present as “Aham” in all Bodies.
- See Poornam in self and world, then all the time, I am in Poornam, Bliss.

## VERSE 1

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdha kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Goal of Spiritual life is Ishvara Jnanam.
- Jnana yoga replaces dvaita darshanam by Ishvara Darsanam.
- This is called Renunciation through pure knowledge.

Ishvara	World
<ul style="list-style-type: none"><li>- Karanam</li><li>- Ekam, Nityam, Satyam. Self of all beings.</li><li>- Karana Darsanam leads to Moksha.</li></ul>	<ul style="list-style-type: none"><li>- Karyam, Nama, Rupa.</li><li>- No Existence without Ishvara.</li><li>- Many ornaments but one Gold with different name and form.</li><li>- One Ishvara with different Names and forms.</li><li>- Anekam, Anityam Mithya.</li><li>- Karya Darsanam leads to Samsara.</li></ul>

- After Jnanam use ornaments for transaction but through all transactions, remember it is Mithya. Hold to Karana Ishvara - Tena Tyaktena Bhunjeethaa.
- By Renouncing Dvaita Darsanam protect yourself from Samsara.

## **2nd Explanation :**

- Universe pervaded, enveloped, clothed by Lord / Isa / Brahman.
- Renounce world and enjoy.
- Path of renunciation.
- Surrender to Isa, Consciousness, see oneness in all Jagat – then no Likes + Dislikes.
- Right Drishti.
- Gold Alone exists.
- Bunjeeta means to get protected and enjoy in knowledge of oneness.
- Don't be vulture enjoying dead matter – Ma Gridah Kasya Svidh Dhanam.
- Mind is deluded and eventually disappointed by the thought of happiness from material acquisitions. No lasting happiness in the world but in Atma, Sukham is unlimited.

## **3 rd Explanation :**

- Ishvara not another entity.
- Ishvara is the World.
- Prapancha Drishti is Ishvara Drishti.
- If I am separate from the world then fear, anxiety, worry, will continue.

Observer	Observed	Observing Instrument
Ishvara	Ishvara	Ishvara

- Ishvara Drishti as world Drishti is Moksha.
- **What is goal through Jnanam?**
  - Drop separation of me and world.
  - See world as Ishvara and gain Immortality (Moksha).

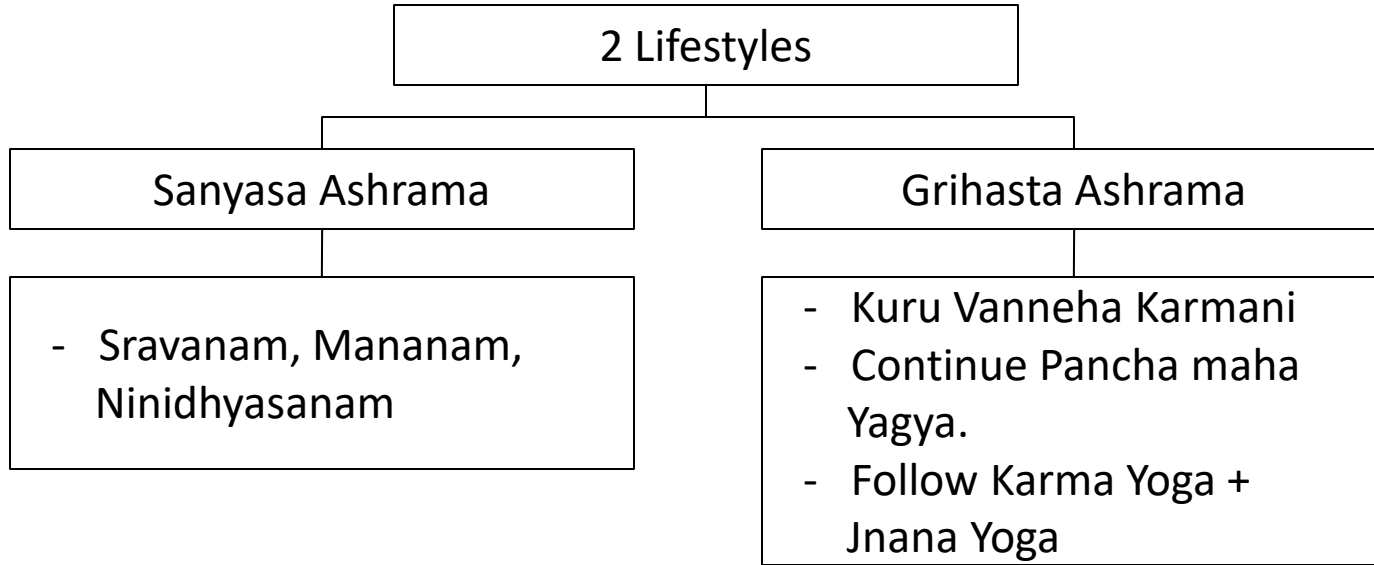
## VERSE 2

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।  
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,  
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- How to accomplish advaita darsanam.



- 1<sup>st</sup> : Sarvam Ishvara Mayam.
- 2<sup>nd</sup> : Sarvam Atma Mayam.
- Perform Action and live 100 years without attachment to fruits of action = Karma Yoga.
- Such discharge of ones duties will ensure that there is no bondage.
- Through action, get pure mind to contemplate on pure being.

## VERSE 3

असुर्या नाम ते लोका अन्धेन तमसाऽवृताः ।  
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

*Asurya nama te lokah andhena tamasa'vrtah,  
Tagmste pretyabhi-gacchanti ye ke catma-hano janah [3]*

Sunless are those worlds, and enveloped in blinding gloom to which all those people, who are slayers of their own Souls go, departing from here. [Verse 3]

- Those who do not follow Karma Yoga / Jnana Yoga are doomed to return.
- Those seeking pleasure, sense objects are in total ignorance.
- Discover permanent Isa in changing world.
- Self ignorance criticised.



## VERSE 4

अनेजदेकं मनसो जवीयो नैनदेवा आप्नुवन्पूर्वमर्षत् ।  
तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat,  
tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake ; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings.  
[Verse 4]

### Verse 4 – 8 : Features of Atma

- All pervading Conciousness is one like Akasha.
- Plurality belongs to container bodies, not to content Chaitanyam.
- Ten pots, exist in one space.
- All bodies exist in Conciousness.
- No real Jivatma, Jivatma difference (From Conciousness Standpoint).
- No real Jivatma, Paramatma difference (From Chit Standpoint).

### Verse 4 :

- Atma is one, bodies many.
- Atma is Achalam, motionless as it is Sarvagatam, all pervading.
- Atma is Aparameyam, sense organs can't catch it.
- Atma supports Air principle which is support of all living beings.

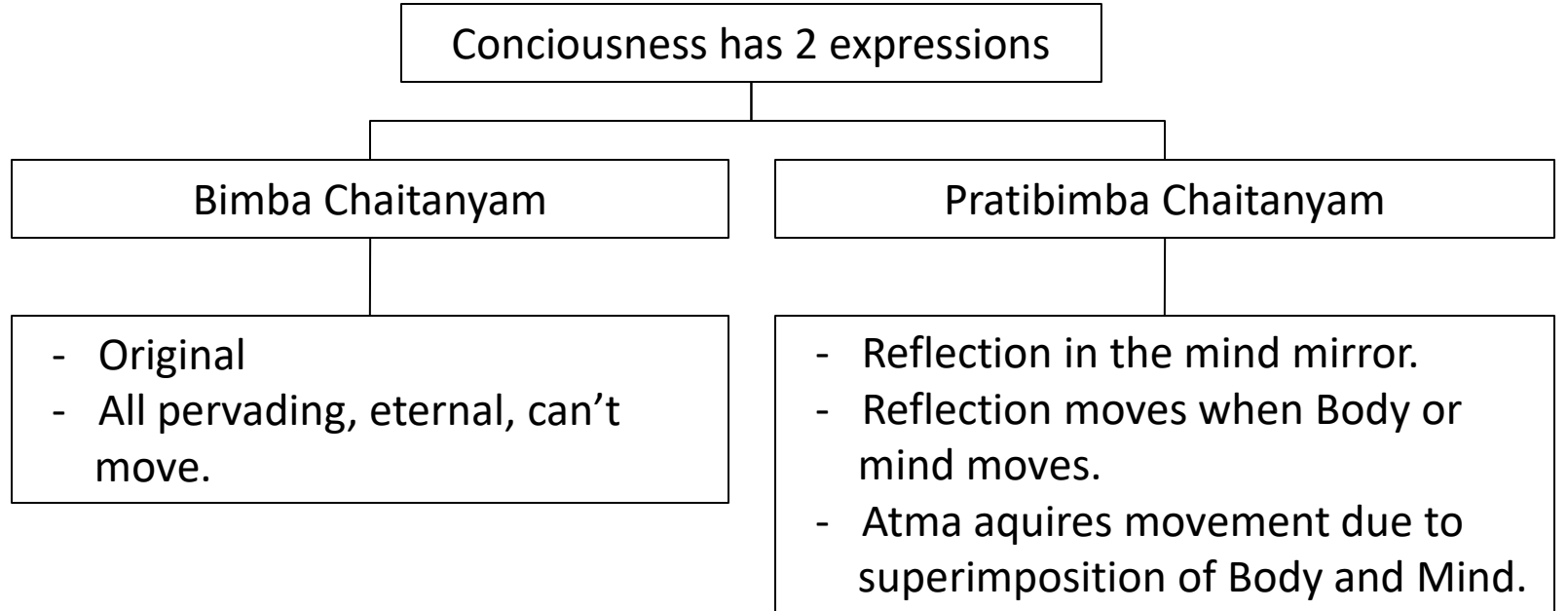
## VERSE 5

तदेजति तन्नैजति तदूरे तद्वन्तिके ।  
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

*Tadejati tannaijati tad dure tadvantike,  
tadan-tarasya sarvasya tadu sarva-syasya bahyatah [5]*

The Atman moves and It moves not ; It is far and It is near ; It is within all this, and It is also outside all this. [Verse 5]

### Achalam :



- Far (for ignorant), near (for wise). It is me, myself.
- Within universe and outside only with reference to Vyashti Shariram.
- Thought moves in substratum of Isa / Consciousness.
- Space is in existence – Isa.

## VERSE 6

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।  
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanye-vanupasyati,  
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

### First Interpretation :

#### a) Seeming Contradiction :

World is in Atma	Atma is in the world
Water is in the Vessel	Can't say Vessel is in Water
We are in the hall	Can't say Hall is in us
Everything is in Atma	Atma is in everything

- How to resolve this? By showing cause – effect relationship between Atma and world.

World is Karyam	Atma is Karanam
- Everything is in Atma because Atma is cause of everything.	- Atma is in everything in the world as its cause.
- All ornaments in Gold because Gold is cause of all Ornaments.	- Gold alone is in all ornaments as their cause.

- I can present cause – effect in Language of Contradiction.
- All waves in water. Water is Aadharam, support, base of all waves.

### 1<sup>st</sup> Line :

- Atma is Sarva Aadharam, support, of entire world as the Kaaranam of all.

### 2<sup>nd</sup> Line :

- He sees Atma in every entity as the content, essence, Antaryami.

### Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,  
akasadvayuh, vayoragnih, agnerapah,  
adbhyah prthivi, prthivya osadhayah,  
osadhibhyo'nnam, annatpurusah || 2 ||**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Atma, self Consciousness principle is cause of entire creation.

### Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Svapna rises from me, rests in me, resolves into me the mind during waking.
- Jagrat Prapancha also rises, rests, resolves into Atma in sleep.
- Sleep makes you create Svapna.
- Maya Shakti of Atma helps to create, preserve resolve waking.
- I am the Projector, Supporter, Experiencer of the universe (PSE).
- **Tataha Na Vijugupsate :**  
He will be free from problem of insecurity.
- We hold to Name, fame, money, position, possession, prestige, relationship because of insecurity.
- As long as I take myself as body, the feeling will not go away.
- As product ever insecure. As cause, ever secure.
- Wave claims I am water – no destruction.
- Jiva claims I am Paramatma Chaitanyam – I have no destruction.
- Shifting attention from Anatma to Atma is Vijugupsate.

## **2<sup>nd</sup> Meaning of Vijigupsa :**

- Jnani does not hate anyone like mother can't hate child, an extension of herself.

## Second Interpretation :

- Creation is resting on me. I am Karanam of the universe.

### Example :

- Swapna - It rises, rests, resolves into me.
- For Dreamer its not dream in dream.
- For waker its not dream in waking.
- Every object is in me as Nama / Rupa.
- I am in every object as its content, saram.

- **One is free from :**

#### a) Jigupsa – hatred :

I don't hate Janma Marana Shariram.

#### b) Insecurity :

I give security to world.

- I am in the world and the world is in me. (Duality)
- No me or you – all one (Advaitam).
- See all existence in the self

- See self in all as substratum and feel no hatred.
- Jigupsa has no fear.
- I am finite (Ahamkara), World of objects is real (Mamakara).
- No sorrow / grief for one who sees oneness. All beings exist in the supreme and supreme exists within all of them as their controller.
- Whole Gita from this verse.
- In delusion, you see private world and experience sorrow.

## VERSE 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,*

*tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

### Verse 7 : (Important verse)

#### First Interpretation :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyeva-anupasyati,*

*sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

- Atma is in everything and everything is in Atma – there must be 2 things.
- Sambandha means duality.
- Mandukya Upanishad = 3<sup>rd</sup> Chapter – You claim Advaitam.
- Karyam and Karanam – 2 words – one substance – not Gold and Bangle – only Gold. No distance between Karanam and Karyam.
- Bangle is another Name for Gold.



- Similarly Ishvara and Jagat  
Atma and Anatma  
God and World
- All 2 words – one substance.
- No world separate from God. Hence Advaitam from Chaitanyam point of view.
- According to Vedanta, no matter, only Conciousness. Conciousness in motion, appears as matter.

### Example :

- Different patterns on tip of flame is fire only.

### Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।  
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९ ॥

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Everything is Brahman only.
- All Anatma including the body is Atma alone. Anatma is another name for Atma.
- Tangible matter is intangible Conciousness in seeming motion instead of energy for a wise person.

## Why to know Advaitam?

- As long as you have Dvaita Darshanam.
- Raaga, Dvesha, Kama, Krodha, ... etc will never go away.

## What is fundamental Delusion?

- I am insecure and I need things for my security.
- There is no grief, disappointment for one with Advaitic Vision.

## Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Wise do not grieve. Ignorant can't avoid grief.
- Jnana Phalam = Shokha + Moha Nivritti.

Accepting Karyam	Negating karyam
- Adhyaropa	- Apavada
- Clay and Pot	- One Clay alone is there.
- Paramatma and Anatma = Dvaitam.	- Paramatma and Anatma are two Names of one substance, Chaitanyam.

- Moha, delusion means expecting peace, security and happiness from the world.
- It is only Paramatmas reflection. Like light on moon is borrowed.

## Gita :

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।  
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २.७२ ॥

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।  
येन भूतान्यशेषाणि द्रक्ष्यस्यात्मन्यथो मयि ॥ ४.३५ ॥

Thus innumerable sacrifices lie spread out before Brahman (liberally at the mouth or face of Brahman), Know them all as born of action, and thus knowing, you shall be liberated. [Chapter 4 – Verse 35]

## Second Interpretation :

- No question of Jagat being in me or me in Jagat. No world other than me. Everything is Atma.

Jnana Phalam



Samsara Nivritti



Moksha Praapti

- Jigupsa Nivritti
- Free from hatred and sense of insecurity in myself.

- Shoka Nivritti
- Free from Grief, worry

- Moha Nivritti
- Delusion that World, People, Things, Name, Money, Possession give peace - is gone.

## Gita :

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत।  
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ ७.२७ ॥

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

## VERSE 8

स पर्यगाच्छुक्रमकायमव्रणम  
अस्त्राविरं शुद्धमपापविद्धम् ।  
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः  
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

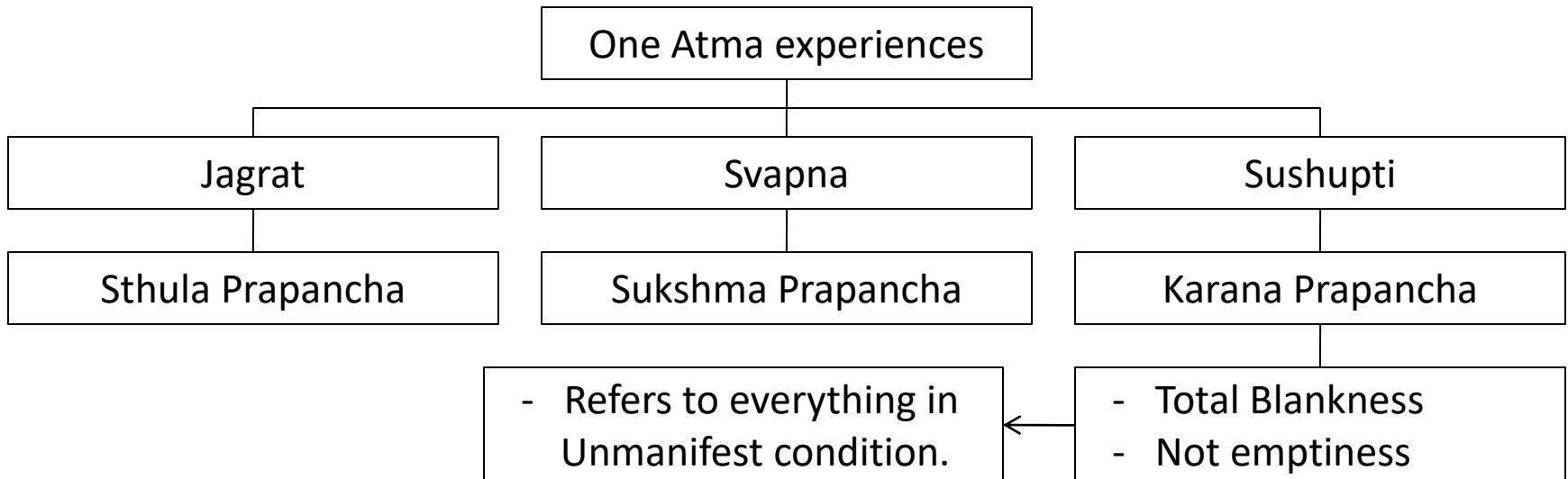
*Sa paryagac-chukram-akayam-avranam  
asna-viragm suddham-apapa-viddham,  
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah  
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

### Verse 4 – 8 : Nivritti Marga – Jnana Yoga

#### a) Shukram :

- Bright one, self effulgent one Svayam Prakasha Chaitanya Svarupam, reveals Shabda, Sparsha, Rupa, Rasa, Gandha.
- This Atma experiences 3 types of Universe in 3 Avasthas.



- Atma uses 3 windows – or 3 mediums.
- Sthula Shariram – For Waking.
- Sukshma Shariram – For Dream.
- Karana Shariram – For Sleep.
- 3 Sharirams are temporary mediums I use like 3 spectacles worn and dropped.
- I am Asanga different from 3 Sharirams.

#### b) Akayam :

- Sukshma Sanga Rahitam.

#### c) Asanaviranam Snava – Means – Nadi :

- Sthula Sanga Rahitam.

#### d) Shuddham :

- Karana Sharira Rahitam. (Where Sanchita is stored).
- Atma not polluted by any of 3 bodies, like screen of TV accommodates all the ups & downs in a movie but not contaminated.

### Vedic Meditation : Nirvana Shatkam

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३ ॥

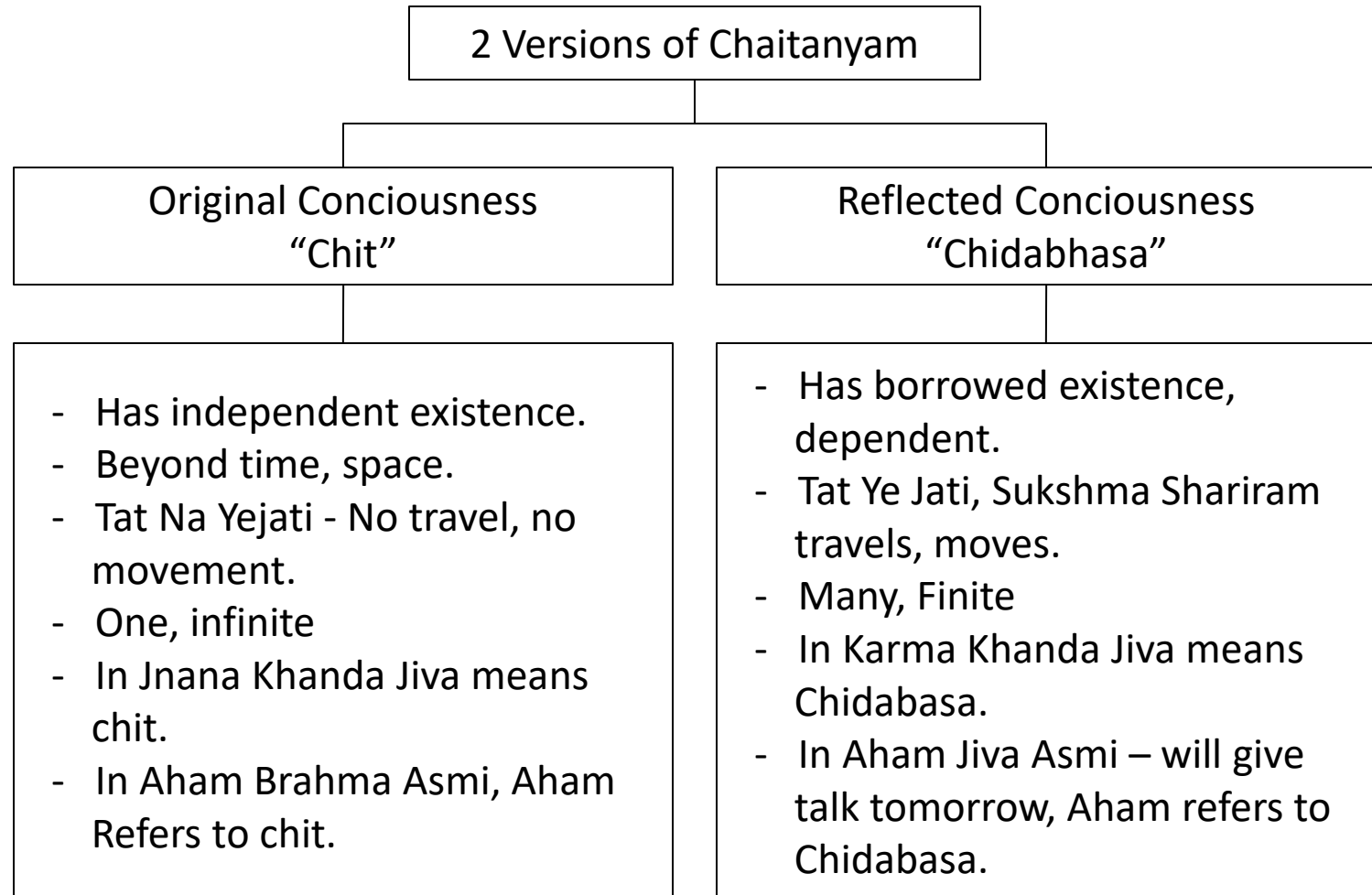
Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- I am pure Consciousness all the time.

### e) Aprameyam :

- Naina deva Aapnuvan poorvamshat – Not available for objectification because I am subject.
- Atma – Conciousness has 2 versions.



## f) Apapa Viddham :

- Not affected by Karma Phalam – Punyam or Papam.

## Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,  
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

## Gita :

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५.२५ ॥

Those rsis obtain absolute freedom or moksa, whose sins have been destroyed, whose dualities are torn asunder, who are self-controlled and intent on the asunder, who are self-controlled and intent on the welfare of all beings. [Chapter 5 – Verse 25]

- I don’t have Sanchit, Agami, Prarabda. Hence as Chaitanyam I have no birth and death.

Birth	Death
- Sthula + Sukshma come together.	- Sthula + Sukshma separate.

## Gita :

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

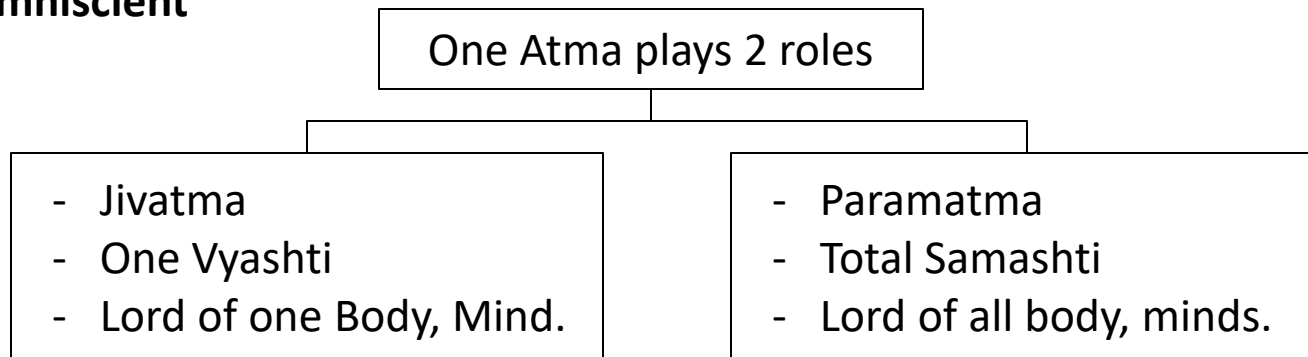
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- First 2 lines describes Atma at individual level.

- **3<sup>rd</sup> line + 4<sup>th</sup> line – Big leap :**

Atma is creator also, Atma called Paramatma with Maya Shakti.

### g) Kavihi : Omniscient



### Upadesa Sara :

ईशजीवयोर्वेषधीभिदा |  
सत्स्वभावतो वस्तु केवलम् || २४ ||

*Isha Jeevayoh Vesha Dhee bhidaah  
Sat Svabhaavatah Vasthu Kevalam || 24 ||*

From the standpoint of the gross and subtle equipment, there is difference between the Jiva and Isvara. But from the standpoint of their true nature, the supreme Reality alone is. [Verse 24]

- One Atma only dress different.

### Gita :

कविं पुराणमनुशासितारं अणोरणीयांसमनुस्मरेद्गः ।  
सर्वस्य धातारमचिन्त्यरूपं आदित्यवर्णं तमसः परस्तात् ॥ ८.९ ॥

Whosoever, meditates upon the Omniscient, the Ancient, the Ruler (of the whole world), minuter than the atom, the nourisher (supporter) of all, of form inconceivable, effulgent like the Sun and beyond the darkness (of ignorance).... [Chapter 8 – Verse 9]



### Example :

Sun	Atma
- Lends light to Moon	- Lends light to all Minds.
- Moon appears Bright and illumines.	- Jivas become full of life and do all activities, reveal the world. - Hence Atma called Ishvara.

### h) Paribhu :

- One above everything, transcendental, superior, Atma is Kaaranam, everything Karyam.

### i) Svayambhu :

- Exists by itself.
- Not born of Something.
- Anatma born out of Atma.
- It exists by itself all the time – Nityam, eternal.

### j) Paryagaat :

- All pervading.

### k) Arthaan Vyadat Chasha Vatibya Samabya :

- One Vishnu allocates duties to Brahma, Shiva, 14 Prajapathis, Devatas to Manage cosmic forces. They get power from Ishvara.

## Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।  
भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

bhisasmadvatah pavate, bhisodeti suryah,

bhisasmadagniscendrasca, mrtyurdhavati pancama iti II 1 II

Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again fire and moon and lastly, the fifth, death proceed to their respective duties. [II – VIII – 1]

- Seeker learns to look at Universe with Sastra spectacle as given above in Jnana Yoga again & again (Anupashyati). He finally gets free from Shoka, Moha and Jugupsa by owning up Atma Svarupam.

Nivriti Marga	Pravriti Marga
<ul style="list-style-type: none"><li>- To get Atma Svarupa Jnanam by mentally learning to renouncing Body / Mind / Intellect and clinging to Atma.</li><li>- Verse 3 – 8.</li></ul>	<ul style="list-style-type: none"><li>- Grihasta Ashrama</li><li>- Stepping stone for Karma Yoga and Upasana Yoga.</li><li>- Verse 9 – 14</li></ul>

- Moksha is dropping insecurity in the world and finding security in ones own Atma. This is by Jivatma, Paramatma Aikya Jnanam mentioned in Verse 3 – 8.

## VERSE 9

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।  
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

*Andham tamah pravisanti ye'vidyam-upasate,  
tato bhuya iva te tamo ya u vidyayagm ratah [9]*

They who worship Avidya (rites) alone enter into blinding darkness, and they, who are engaged in Vidya (meditation) verily fall, as though, into an even greater darkness. [Verse 9]

### Verse 9 – 14 : Pravirthi Marga Mantras

Avidya	Vidya
<ul style="list-style-type: none"><li>- Sakama Karma Yoga and Rituals criticised.</li><li>- From worldly angle - good, will attain Svarga.</li><li>- Get lost in entertainment.</li><li>- Spiritual Angle – Darkness.</li></ul>	<ul style="list-style-type: none"><li>- Sakama Upasana criticised.</li><li>- Makes one extrovert, given to pleasure only.</li><li>- Spiritual darkness.</li><li>- Goes to Brahma Loka by Krishna Gathi to enjoy better Loka.</li></ul>

- In both, success for limited period. Both lead to darkness of ignorance.
- No similarity between Jnanam to attain truth and action (Karma or Upasana) by which one gains better lokas and returns to Manushya Loka.

## VERSE 10

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।  
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १० ॥

*Anyad-evahur-vidyaya anya-dahur-avidyaya,  
iti susruma dhiranam ye nastad vica-caksire [10]*

One thing, they say, is verily obtained from Vidya, another thing they say from Avidya ; thus, we have heard from the wise who explained that to us. [Verse 10]

Avidya	Vidya
<ul style="list-style-type: none"><li>- Sakama Karma Yoga leads to material prosperity, Svarga Loka, Krishna Gathi.</li><li>- Initially given as incentive, so say the Rishis.</li></ul>	<ul style="list-style-type: none"><li>- Upasakas get Siddhis which are also criticised.</li></ul>

## VERSE 11

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।  
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,  
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya.

[Verse 11]

Avidya	Vidya
<ul style="list-style-type: none"><li>- Practice Karma Yoga throughout day as Karta with Ishvara Arpana Buddhi and Bokta as Prasada Buddhi.</li><li>- Nishkama Karma done without Ahamkara and Mamakara.</li></ul>	<ul style="list-style-type: none"><li>- Practice Upasana in the Morning.</li></ul> <p><b>a) Shiva Manasa Puja :</b></p> <ul style="list-style-type: none"><li>- Atmatvam girija... [Verse 4]</li><li>- “Lord in the Temple of Heart”</li></ul> <p><b>b) Vishnu Sahasranamam :</b></p> <ul style="list-style-type: none"><li>- Bhu padav yasya... [Verse 2]</li><li>- Entire creation is Ishvara.</li></ul>

## Shiva Manasa Puja :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं  
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।  
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो  
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grham  
Puujaa Te Vissayo[a-U]pabhoga-Racanaa Nidraa Samaadhi-Sthitih |  
San.caarah Padayoh Pradakssinna-Vidhih Stotraanni Sarvaa Giro  
Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam ||4||

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

## Vishnu Sahasranamam :

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यौ च नेत्रे  
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।  
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः  
चित्रं रंरम्यते तं त्रिभुवन वपुषं विष्णुमीशं नमामि ॥ २ ॥

bhūḥ pādau yasya nābhirviyadasuranilaścandra sūryau ca netre  
karṇāvāśāḥ śiro dyaurmukhamapi dahano yasya vāsteyamabdhīḥ |  
antaḥstham yasya viśvaṁ suranarakhagagobhogigandharvadaityaiḥ  
citram raṁramyate taṁ tribhuvana vapuṣaṁ viṣṇumīśaṁ namāmi || 2 ||

I bow before that God, Vishnu, Who is the lord of three worlds, Who has earth as his feet, Who has air as his soul, Who has sky as his belly, Who has moon and sun as eyes, Who has the four directions as ears, Who has the land of gods as head, Who has fire as his mouth, Who has sea as his stomach, And in whose belly play and enjoy, Gods, men birds, animals, Serpent men, Gandharvas and Asuras. [Verse 2]

- Karma Yoga and Upasana Yoga Samuchhaya (Combination) gives Viveka, Vairagyam, Sadhana Chatusthaya Sampatti Mumukshutvam.

## VERSE 12

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।  
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

*Andham tamah pravisanti ye'sambhuti-mupasate,  
tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]*

They fall into blinding darkness who worship the Unmanifested (Prakrti) ; but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness. [Verse 12]

### 2 Types of Upasanas :

Asambuti	Sambuti
<ul style="list-style-type: none"><li>- Prakriti Upasana, Shakti Upasana, Devi Upasana.</li><li>- Samashti Karana Prapancha Upasana.</li><li>- Maya Shakti Upasana of Brahman (Brahman is Father – Maya is Mother in chapter 14 Gita)</li><li>- Prakrti is Seed, Karanam of Universe into which universe dissolves in Pralayam.</li><li>- Anaadi, Asambhava, Janma rahita tattvam, without Origination.</li></ul>	<ul style="list-style-type: none"><li>- Hiranyagarbha – Samashti Sukshma Prapancha Upasana.</li><li>- Has origination during Srishti, born out of Prakrti and dissolves into Maya during pralayam.</li><li>- Upasaka gets Mystical powers close to Ishvaras powers.</li><li>- Anima, Mahima, Laghima, Garima etc.</li><li>- Power has origination and depletion.</li><li>- Kevala “Hiranyagarba” Upasana inferior.</li><li>- Hiranyagarbha, Sambuti, Sambhava, Janma Sahita Tattvam.</li></ul>

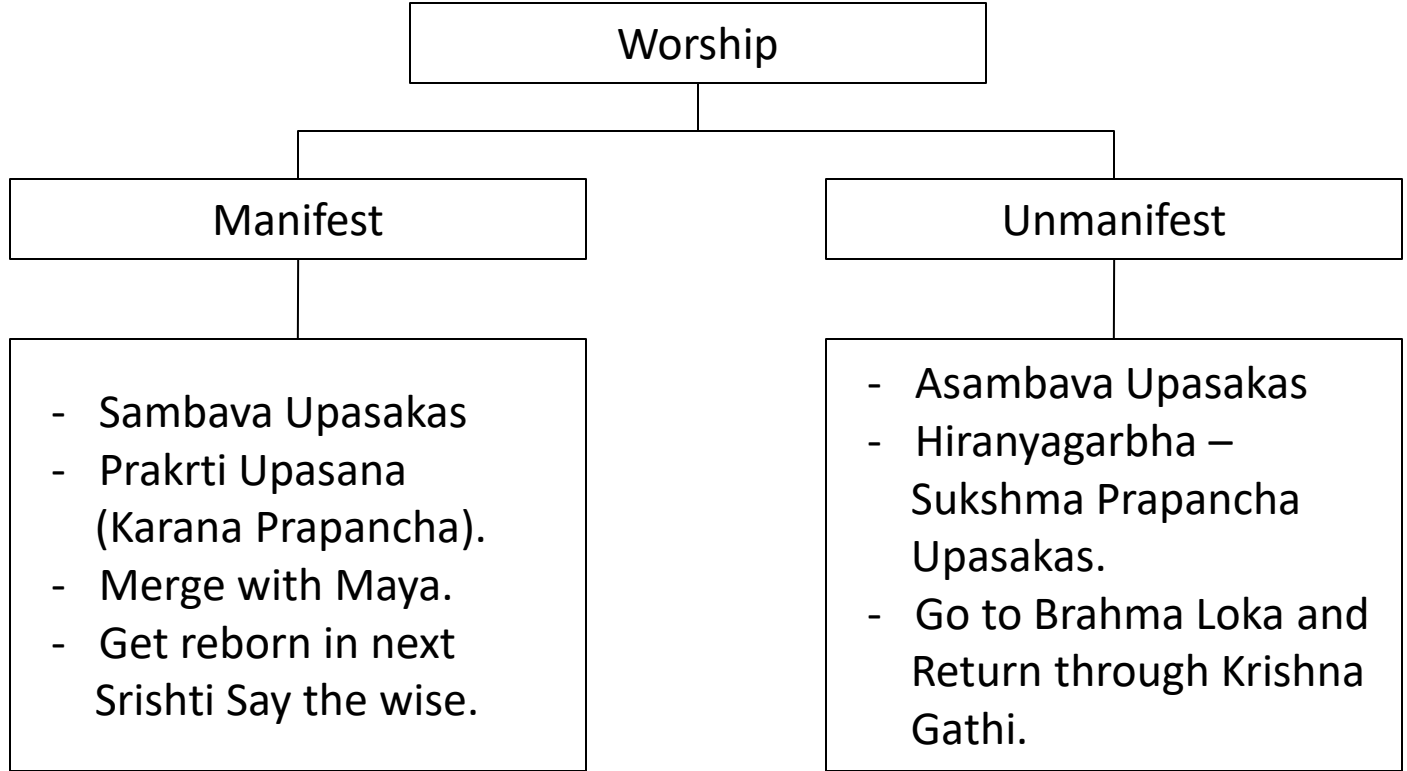
- Not born repeatedly will be one with Maya.
- Born Again in next Srishti.
- Both Upasakas condemned. Nirguna Upasakas alone obtain Moksha.

## VERSE 13

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।  
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १३ ॥

*Anyad-evahuh sambhavat anyad-ahur-asambhavat,  
iti susruma dhiranam ye nastad vica-caksire [13]*

One thing they say, is verily obtained from the worship of the manifest. Another thing, they say, from the worship of the unmanifest ; thus have we heard from the wise who have explained that to us. [Verse 13]



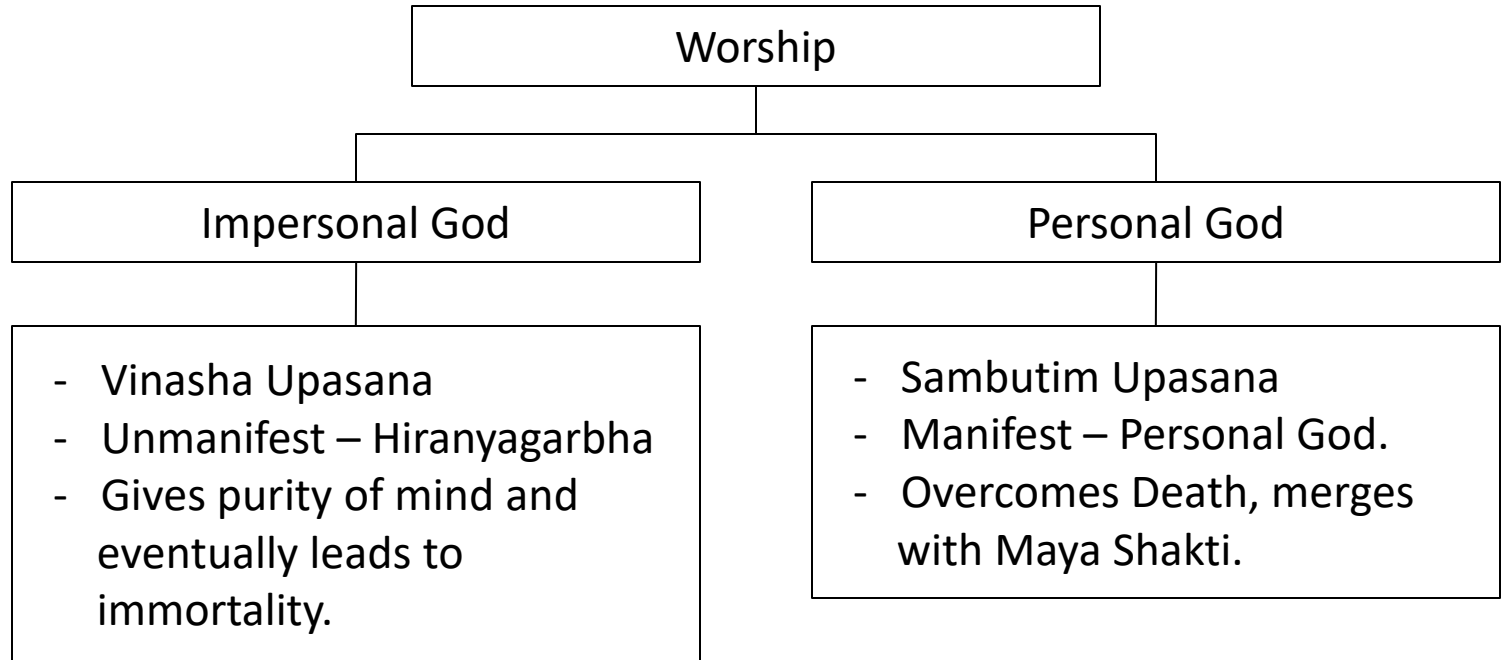


## VERSE 14

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।  
विनाशेन मृत्युं तीर्त्वा सम्भुत्याऽमृतमश्नुते ॥ १४ ॥

*Sambhutim ca vinasam ca yastad vedo-bhayagm saha,  
Vinasena mrtyum tirtva sambhutya-'mrtam-asnute [14]*

He who worships the Impersonal Godhead and the Personal God together, overcomes death through the worship of the Personal and obtains immortality through the worship of the Impersonal. [Verse 14]



### Verse 9 – 14 :

- Mainly focusses on Pravirthi Marga, Ishvara Upasana in the heart, Nishkama Karma Yoga for spiritual growth.

## VERSE 15

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।  
तत्त्वं पूषन्नपावृण सत्यधर्माय दृष्टये ॥ १५ ॥

*Hiranmayena patrena satya-syapi-hitam mukham,  
tattvam pusanna-pavru satya-dharmaya drstaye [15]*

The face of Truth is covered by a golden lid ; remove, O Sun, that (covering) for me, the practitioner of Truth, so that I may behold It. [Verse 15]

**Gita :**

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५.३ ॥

He should be known as a perpetual sannyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- Grihasta drops “Raaga Dvesha” and becomes ready for Jnanam and Moksha is essence of this Verse.
- Advaita Jnanam alone gives Moksha. Vedanta Shastra Vakyam only Pramanam. It requires a prepared mind. See meaning of Dhyana Slokas in the mind to prepare mind.

## Verse 15 to 18 :

- Prayer of Dying man for Jnana Prapti and Moksha Prapti.
- Material attractions – Cover Gateway to Moksha (Satyasya Apaihitam Mukham).



- Golden disc, Hiranmaya Patram, Covers the face of truth. Pray for lords grace for Vairagyam and Mumukshutvam.
- I am physically or mentally pre-occupied. This denies me knowledge.
- I follow Vedic disciplines, Pancha Maha Yagya, values and have done Upasana. Loved life of truthfulness but am unable to drop identification with the ego.
- This is prayer of Jnanam and Moksha here and now. (Eh Pushan tat tvam apavrinu – Remove my obstacles).
- This can also be prayer Krama Mukti.

## Gita :

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this.  
[Chapter 8 – Verse 5]

- There is travel after death for Jiva with Sukshma, Karana Shariram (With Upasana Punyam) and Reflected Consciousness.
- This nucleus withdraws from body, enters the Sushmana Nadi, and comes out through Brahmarandra.

- Path is called Shukla Gathi, goes to Brahma Loka through Solar Disc.
- Gets Atma Jnanam and becomes Jeevan Mukta alongwith Brahma during Pralayam.
- Before we take Satyam as Brahman, now taken as Hiranyagarbha Devata.
- In Sloka 6 & 7, Vijugpsa is freedom from Shoka and Moha, freedom for Jnani here and now.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।  
सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*Yastu sarvani bhutani atmanyevanupasyati,  
sarva-bhutesu catmanam tato na viju-gupsate [6]*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,  
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

## VERSE 16

पूषन्नेकर्षे यम सूर्य प्राजापत्य  
व्यूह रश्मीन् समूह तेजः ।  
यत्ते रूपं कल्याणतमं तत्ते पश्यामि  
योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

*Pusanne-karse yama surya praja-patya,  
Vyuha rasmin samuha tejah  
Yatte rupam kalyana-tamam tatte pasyami  
yo'sa-vasau purusah so'ham-asmi. [16]*

O Pusan (Sun, Nourisher), O Sole Seer, O Controller of All, Surya, Son of Prajapati, disperse Thy rays and gather up Thy burning light... I behold Thy glorious form... the Purusa within Thee, He am I. [Verse 16]

- Pray to Purusha indwelling in the Sun. (Alambanam, Symbol – like flame, idol)
- Surya Narayan – Bagawan.
- Pushan – One who nourishes everyone.
- Ekarshi – One who travels around earth, alone, controls the activities of all Pranis.
- Each ray like a hand, embraces all, gives energy and light.
- May you withdraw your rays so that I can look at you.
- Invoke Shiva, Vishnu, Gayathri Devi – Savitri, Saraswathi.
- Upasana – is imagination, Jnanam means knowing as a fact.

## VERSE 17

वायुरनिलममृतमथेदं भस्मांतं शरीरम् ।

ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

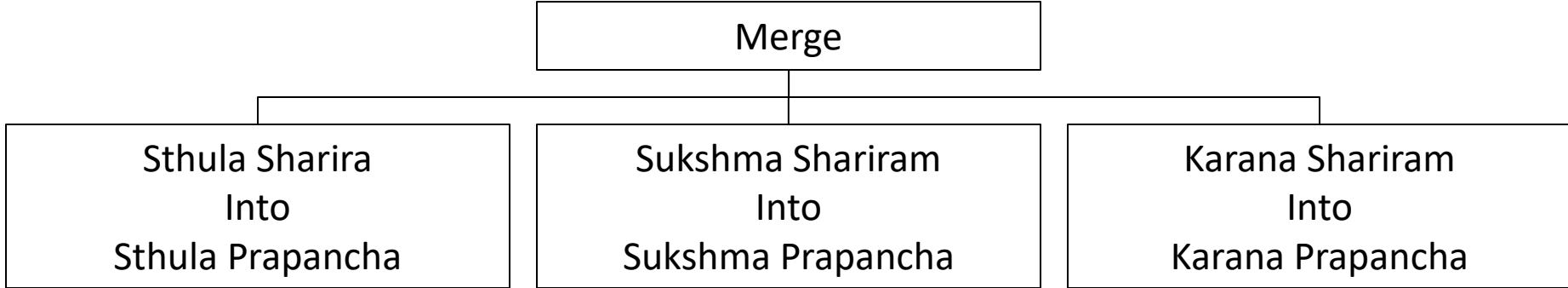
*Vayur-anilam-amrtam athedam Bhasmantagm sariram,*

*om krato smara krtagm smara krato smara krtagm smara [17]*

Let my Prana merge into the all-pervading air (and) now let this body be burnt (by fire) to ashes. Om, O my mind!

Remember, remember what you did! Oh remember, remember what you did! [Verse 18]

- After Death, I don't want to be an individual. I want to merge.



- Individuality means mortality, same prayer as Asatoma Satgamaya.....

ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय । ॐ शान्तिः शान्तिः शान्तिः ॥

Om Asato Maa Sad-Gamaya | Tamaso Maa Jyotir-Gamaya |

Mrtyor-Maa Amrtam Gamaya | Om Shaantih Shaantih Shaantih ||

Om, (O Lord) Keep me not in the Unreality (of the bondage of the Phenomenal World), but lead me towards the Reality (of the Eternal Self), (O Lord) Keep me not in the Darkness (of Ignorance), but lead me towards the Light (of Spiritual Knowledge), (O Lord) Keep me not in the (Fear of) Death (due to the bondage of the Mortal World), but lead me towards the Immortality (gained by the Knowledge of the Immortal Self beyond Death), Om, (May there be) Peace, Peace, Peace (at the three levels - Adidaivika, Adibhautika and Adhyatmika).

- Let Vyashti Prana merge with Samashti Prana.
- Body has come from Bagawan – Samashti, for realising higher Nature.
- Body is offered to Agni Devata who is broker for Bhagawan.
- I merge with you through Krama Mukti.
- Let mind do Ishvara Smranam.

**Gita :**

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this.  
[Chapter 8 – Verse 5]

- Om represents Ishvara.
- Oh mind (Kruto Kruto), remember Upasana you have done.

## VERSE 18

अग्ने नय सुपथा राये अस्मान्  
विश्वानि देव वयुनानि विद्वान् ।  
युयोध्यस्मज्जुहुराणमेनो  
भूयिष्ठां ते नमक्तिं विधेम ॥ १८ ॥

*Agne naya supatha raye asman  
Visvani deva vayunani vidvan,  
yuyo-dhyas-majjuhu-rana-meno  
bhuyistham te nama-uktim vidhema [18]*

O Agni! Lead us on to 'wealth' by a good path, as Thou knowest, O God, all the many ways. Remove the crooked attraction of sin from us. We offer Thee our best salutations. [Verse 18]

- a) 1<sup>st</sup> action in Puja is lighting a Lamp. Agni is witness (Sakshi) of all our Karma. Agni Devata has records of all Pancha Maha Yagya done, Vishnu Sahasranamam chanted.
- b) May you lead us through Shukla Gathi, Auspicious path.
  - May you get rid of my Papams, obstacles.
  - I do verbal Namaskara to you.
- c) After death we loose our freewill. Travel can't be controlled by Jiva. Without Golakams Jiva can't experience anything.
- d) Upasaka gets Moksha by Krama Mukti in Pravirthi Marga.
  - Jeevan Mukti by Nivritti Marga presented in Verse 6 & 7.



# SUMMARY

Verse No.	Details
1	<ul style="list-style-type: none"><li>- Ishvara Is Karanam.</li><li>- World is Karyam.</li><li>- Renounce Dvaita Darsanam.</li><li>- Hold to Ishvara Drishti, drop Jiva Drishti is Moksha, Immortality.</li><li>- I am part of Ishvara.</li></ul>
2	<ul style="list-style-type: none"><li>- 2 Life styles</li><li>- <b>Karma Yoga :</b> Pancha Maha Yagya, Sarvam Ishvara Mayam.</li><li>- <b>Jnana Yoga :</b> Sarvam Atma Mayam.</li></ul>
3	<ul style="list-style-type: none"><li>- Those seeking pleasures, sense objects are in total ignorance.</li><li>- Self ignorance criticised.</li></ul>
4	<b>Atma is :</b> <ul style="list-style-type: none"><li>- Ekam (bodies Many)</li><li>- All pervading – Sarvagatam</li><li>- Aprameyam – (Sense organs can't catch Atma)</li><li>- Nondifferent from Ishvara.</li></ul>

Verse No.	Details
5	<ul style="list-style-type: none"> <li>- Atma is all pervading and doesn't move.</li> <li>- Its reflection in Body and Mind moves.</li> <li>- Atma is me, not far or near. No distance.</li> <li>- Atma is inside outside, everywhere. No limitation spacewise.</li> </ul>
6	<ul style="list-style-type: none"> <li>- Atma is Karanam, Adharam, Antaryami.</li> <li>- World is Karyam.</li> <li>- Atma in the content, essence, Antaryami of world.</li> <li>- Atma is both material cause and intelligent cause of the world.</li> <li>- World = Atma</li> <li>- Wave = Water</li> <li>- See all existence in the self.</li> <li>- Self is controller of Universe.</li> </ul>
7	<ul style="list-style-type: none"> <li>- Atma is everything and everything in Atma, Advaitam.</li> <li>- No world separate from Ishvara.</li> <li>- Only Consciousness exists.</li> <li>- No grief, sorrow, delusion, hatred for one with Ishvara Drishti.</li> </ul>

Verse No.	Details
8	<p data-bbox="971 144 1280 182"><b>Nature of Atma</b></p> <p data-bbox="421 215 757 254"><b>Individual Level :</b></p> <p data-bbox="421 287 672 325"><b>a) Shukram :</b></p> <ul data-bbox="440 358 1818 482" style="list-style-type: none"> <li data-bbox="440 358 730 396">- Self evident.</li> <li data-bbox="440 429 1818 482">- Uses 3 windows. Sthula, Sukshma, Karana windows for experiences.</li> </ul> <p data-bbox="421 501 658 539"><b>b) Akayam :</b></p> <ul data-bbox="440 572 929 611" style="list-style-type: none"> <li data-bbox="440 572 929 611">- No Sukshma Shariram.</li> </ul> <p data-bbox="421 644 774 682"><b>c) Asanaviranam :</b></p> <ul data-bbox="440 715 880 753" style="list-style-type: none"> <li data-bbox="440 715 880 753">- No Sthula Shariram.</li> </ul> <p data-bbox="421 786 710 825"><b>d) Shuddham :</b></p> <ul data-bbox="440 858 880 896" style="list-style-type: none"> <li data-bbox="440 858 880 896">- No Karana Shariram</li> </ul> <p data-bbox="421 929 736 968"><b>e) Aprameyam :</b></p> <ul data-bbox="440 1001 1267 1039" style="list-style-type: none"> <li data-bbox="440 1001 1267 1039">- Subject not available for objectification.</li> </ul> <p data-bbox="421 1072 807 1110"><b>f) Apapa Viddham :</b></p> <ul data-bbox="440 1143 832 1268" style="list-style-type: none"> <li data-bbox="440 1143 832 1182">- No Punya Papam.</li> <li data-bbox="440 1215 807 1268">- No Birth, Death.</li> </ul>

Verse No.	Details
8	<p data-bbox="971 239 1280 279"><b>Nature of Atma</b></p> <p data-bbox="421 315 741 355"><b>Samashti Level :</b></p> <p data-bbox="421 386 614 429"><b>g) Kavihi :</b></p> <ul data-bbox="446 461 993 572" style="list-style-type: none"> <li>- Lord of all minds, Ishvara.</li> <li>- One Atma with 2 Dresses.</li> </ul> <p data-bbox="421 604 653 646"><b>h) Paribhu :</b></p> <ul data-bbox="446 678 993 718" style="list-style-type: none"> <li>- Transcendental, Karanam.</li> </ul> <p data-bbox="421 749 683 792"><b>i) Svayambu :</b></p> <ul data-bbox="446 823 935 863" style="list-style-type: none"> <li>- Exists by itself, eternal.</li> </ul> <p data-bbox="421 895 683 938"><b>j) Paryagaat :</b></p> <ul data-bbox="446 969 761 1009" style="list-style-type: none"> <li>- All pervading.</li> </ul> <p data-bbox="421 1041 780 1083"><b>k) Arthan Vyadat :</b></p> <ul data-bbox="446 1115 1025 1155" style="list-style-type: none"> <li>- Allocates duties to Devatas.</li> </ul>

Verse No.	Details
9	<ul style="list-style-type: none"> <li>- Avidya – Rituals criticised.</li> <li>- Vidya - Upasana Criticised.</li> <li>- Both give only better Lokas.</li> </ul>
10	<ul style="list-style-type: none"> <li>- Avidya – Karma Yoga gives material prosperity.</li> <li>- Vidya – gives Siddhis.</li> <li>- Both Impermanent.</li> </ul>
11	<b>Practice Karma Yoga / Upasana Yoga :</b> <ul style="list-style-type: none"> <li>- Upasana Yoga – Lord in my heart.</li> <li>- Karma Yoga – Nishkama Karma without Ahamkara.</li> </ul>
12	<b>Asambuti :</b> <ul style="list-style-type: none"> <li>- Samashti Karana Prapancha Upasana.</li> </ul> <b>Sambuti :</b> <ul style="list-style-type: none"> <li>- Samshti Sukshma Prapancha Upasana.</li> <li>- Gets mystical powers of Ishvara.</li> <li>- Both condemned, Nirguna Upasakas are best.</li> </ul>

Verse No.	Details
13.	<b>Sambava :</b> <ul style="list-style-type: none"> <li>- Worship Manifest.</li> <li>- Karana Prapancha Upasakas.</li> <li>- Merge with Maya and born in next Srishti.</li> </ul> <b>Asambava :</b> <ul style="list-style-type: none"> <li>- Worship Unmanifest.</li> <li>- Hiranyagarbha, go to Brahmaloaka through Krishna Gathi and Return.</li> </ul>
14	<ul style="list-style-type: none"> <li>- Worship both Saguna and Nirguna together.</li> <li>- Sambutim – Worship personal God.</li> <li>- Vinasha – Worship Unamnifest – Hiranyagarbha.</li> </ul>
15	<ul style="list-style-type: none"> <li>- Prayer to Lord Sun to remove his Golden Disc to see the Devata behind.</li> </ul>
16	<ul style="list-style-type: none"> <li>- Withdraw your rays, so that I can look at you.</li> </ul>
17	<ul style="list-style-type: none"> <li>- Let my 3 Sharirams merge with 3 Prapanchas.</li> <li>- Let me merge with you.</li> </ul>
18	<ul style="list-style-type: none"> <li>- Agni is witness to all our Rituals and Puja.</li> <li>- Prayer to Lord Agni to lead us through Shukla Gathi to freedom.</li> </ul>